1-33 Barth Pash

Writings

"Checkmate," 1955

REGISTERED NO. 2°236

国際宗教研究所
International Institute
for the Study of Religions
(Incorporated)

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June 29, 1965

Col. Boris T. Pash (Ret.)
7022 Roundtree Road
Falls Church, Va. 22042, USA

Dear Col. Pash:

Your letter arrived a short time ago and I have read it with a great deal of interest. Unfortunately there is an error in the copies. I have two copies of page 42 although one of them is marked #4. I assume that you must have two copies of p. 43.

Sincerely yours,

William P. Woodard

William P. Woodard
Director

enc:

Publisher of
Contemporary Religions in Japan — an English language quarterly.
Kokusai Shūkyō News (International Religious News) — a Japanese language bi-monthly.

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To Mr. William P. Woodard, International Institute for the study of Religion 2-1 Nishi Kanda, Chiyoda-Ku, Tokyo Japan

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FUMIO MASUTANI

DIRECTOR
WILLIAM P. WOODARD

1965

Recd 21 June
Reg

...Scolinus yesterday, so now ... for the greetings and the kind words about my Japan ...les articles! I was in Washington for two months this winter and tried to locate you through the army locator, which I naively thought would be simple! It wasn't! If I'd had any sense, I'd have called the church, but I didn't know the Orthodox church was your church!

I have received a grant to write a book on the impact of the Occupation on Religion in Japan, so am giving my time almost entirely to this. That is why I was in Washington and why I am writing to you for help now.

Do you have a copy of the account you wrote in the Veterans of Foreign Wars Magazine regarding the Orthodox Church's difficulties. If so, will you lend it to me or have the article "Zeroxed" for me? I'll be glad to pay for it.

Also, if you can make available any additional background information, this will be greatly appreciated. Scolinus and Lissner are both here and I can get a great deal from the Church, but ~~you~~ anything you can add will be appreciated.

I realize, of course, that there are somethings that can't be published, and that the whole thing must be handled with discretion. Nevertheless as time passes it ought to be possible to tell more than the general public is aware of at present.

Sincerely yours,

William P. Woodard

William P. Woodard
Director

P.S. The Bishop was here a few days ago and told me about the progress being made re. the land etc. I'm glad that the situation is improving. I have the draft of a history they have asked me to help edit. WPW.

Bunce is being transferred to PAO in Korea.
Also USIA.

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2-1 NISHI KANDA, CHIYODA-KU,
TOKYO, JAPAN

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DIRECTOR
WILLIAM P. WOODARD

May 19, 1965

Recd 21 June
Reg

Col. Boris T. Pash (Ret)
1620 Roundtree Road
Falls Church, Va. 22042

Dear Col:

I was in to talk to Mr. Scolinus yesterday, so now I know where you are. Thanks for the greetings and the kind words about my Japan Times articles! I was in Washington for two months this winter and tried to locate you through the army locator, which I naively thought would be simple! It wasn't! If I'd had any sense, I'd have called the church, but I didn't know the Orthodox church was your church!

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Burrows is being transferred to PAO in Korea.
Assoc USIA.

MAJOR GENERAL PAUL J. MUELLER
UNITED STATES ARMY, RETIRED
5058 LOWELL STREET, N. W.
WASHINGTON 16, D. C.

November 30, 1955

My dear Pash,

I read with much interest your screed on the events by which the Japanese Orthodox Church remains free from Soviet control. The article is written clearly and in good style, and correct in the details with which I was concerned. I have no objection to your use of my name in the article, in fact I am proud of the little part I played in the outcome of this situation. You handled it with astuteness and firmness, which the circumstances demanded.

The last I heard of General Derevyanko was the reading of a special article in Section II, the New Leader, May 31, 1954, entitled "The Uprising At Vorkuta" by Dr. Joseph Scholmer. Our "friend" was the K.O. at the camp at the time of the strike and he settled it with machine gun fire. If you have not seen the article I will be glad to send it to you on a return basis. It is very interesting. Just drop me a line if you want me to forward it to you.

I'm pleased that you are enjoying your service at the Presidio. That is a wonderful station. We like Washington for retirement because we are usually close to our children. Incidentally and very important we now have three grandchildren. Our principal mission is visiting them.

With warmest regards to your good wife and you, in which sentiments Mrs. Mueller joins me. Sincerely, Paul J. Mueller

AND EDUCATION

ADDRESS OFFICIAL COMMUNICATIONS TO
THE SECRETARY OF STATE
WASHINGTON 25, D. C.

DEPARTMENT OF STATE
WASHINGTON

PERSONAL

Dear Boris:

It was good to hear from you. Thanks for your note of November 30. I took the liberty of letting Bob King read it. I have urged him repeatedly to arrange for your transfer to Washington but, as yet, nothing has happened.

I think your story is excellent and I have no objection at all to the use of my name. This brought back many exciting memories.

I am off to Bangkok at the end of this month. Let me hear from you whenever you have time.

Cita joins in best regards to you both.

Sincerely,

Max W. Bishop

Enclosure:

Article.

Col. Boris T. Pash,
Quarters 539-A,
Presidio of San Francisco,
California.

AND EDUCATION

20 December 1955

Lieutenant Colonel Stephen C. Monroe
Information Section
Headquarters, Sixth Army
Presidio of San Francisco, California

Dear Steve:

Here is the Colonel Pash piece, all cleared and so stamped. We hope to see it in the DIGEST.

It was reviewed by G-2 and Office, Chief of Chaplain before going to Defense. Neither had any objections to publication. G-2 did make a comment which is passed on only for Colonel Pash's information, as the piece has been cleared as is. The comment is "....those portions of paragraph 3, page 7, which relate the author's rebuff by his military superior and his efforts to contact the Chief of Staff through non-military channels, add nothing to the story and only serve as a discordant note in an otherwise favorable article."

All of us liked the piece very much, as you know.

Christmas best to all.

Sincerely,

1 Incl
Manuscript
(in dup)

JAMES G. CHESNUTT
Lieutenant Colonel, GS
Chief, Magazine and Book Branch
Public Information Division

NO OBJECTION TO PUBLICATION ON GROUNDS
OF MILITARY SECURITY

4 15 DEC 1955

OFFICE OF PUBLIC INFORMATION
DEPARTMENT OF DEFENSE

5 1/2

CHECKMATE

by
Col. Boris T. Pash

"There is General Derevyanko," I said to the Belgian representative, "he is heading toward us. I can tell that he has something on his mind."

I was standing with some foreign representatives at a reception at the Netherlands Legation in Tokyo. The reception was a usual one but the day was significant. It was Thursday, January 9, 1947. As Derevyanko reached our group, the stern expression on his face changed to one of a friendly smile.

Lt. General Kuzma Derevyanko was the Soviet Member on the Allied Council to Japan. Officially, the Soviet Government had no Mission in Japan but was represented by Derevyanko who maintained a staff--and what a staff! At its peak, the staff numbered about 450. Just what was the true identity of his staff personnel, we could only guess.

Derevyanko was a large man and very jovial by nature but shrewd and always scheming. He was a product of the Bolshevik Revolution and had reached his position by advancing up the steps of the political apparatus. He always tried to appear friendly regardless of what he or his henchmen were plotting. As he walked up to the group, he greeted each one with a smile and a comment in his very limited English. As he shook hands with me, he said, more to the group than to me, "Ah, my good friend, Colonel Pash, has again checkmated me;" and then added in an overfriendly voice, "of course, you understand, I'm speaking of the game of chess." His expression and tone implied that only in chess could I checkmate him. Everyone turned to me waiting for my repartee. My constant clashes with

Incl 1

Derevyanko were well known in Tokyo. Many of my friends had told me that since my arrival in Japan to take over as Chief of the Foreign Liaison Section in GHQ, the Soviet Mission's freewheeling tactics were drastically curtailed.

My reply was not long in coming and was directed at Derevyanko but was made to the group as a concluding statement to what Derevyanko had said. "I can assure you, gentlemen, that the other times are in line of duty." When Derevyanko's face turned red and his lips moved rapidly before they showed any signs of a covering smile, I knew he realized that another "friendly game" was lost by him.

The Soviet group was unceasingly engaged in activities designed to break down the authority of General MacArthur, to infiltrate espionage agents, to establish propaganda or other subversive activities, to gather intelligence information or, in many other ways, to embarrass the United States. To do this, it was necessary for the Soviet machine to maintain agents in Japan and to have a base from which these agents could operate. We found that the pattern in Japan was no different than in other countries. The Soviets have two methods to accomplish the job. One is to use embassies, missions, and other representations which they overstaff with personnel, the majority of whom are agents. The other is to utilize an organization or support a cause through which they can either introduce advisors from Moscow or in which they replace uncooperative native staffs with native personnel trained in Moscow or by Moscow agents.

Due to my fluent knowledge of the Russian language and the Russians, I usually dealt direct with Derevyanko or with his immediate assistants.

Thus, we not only got to know their needs but, through contacts with some of the Mission personnel, it was possible for us to learn Soviet objectives and methods used in accomplishing these objectives.

I also had a very fine opportunity personally to become acquainted with Derevyanko and to study him closely. We both enjoyed playing chess. At our first encounter in chess, we played three games and I won all three. The entire diplomatic group learned of this on the next day. After that Derevyanko would not let a chance go by without challenging me. These contacts gave me added opportunities to study the personal characteristics of Derevyanko.

Having experienced Soviet attempts to "pull a fast one," it was no surprise to me one day to receive from Derevyanko a letter containing a new twist. It was a request for an entry permit for two bishops from Moscow and a secretary (male) whose mission was "to assist in the spiritual rehabilitation of the Japanese Orthodox Church and to aid in its organization and administration." What could be more commendable? However, two questions came to my mind: (1) What is the Japanese Orthodox Church? (2) What is behind Moscow's interest?

I had attended services in the St. Nickolas Cathedral in Tokyo. It was a very large and beautiful edifice in the Byzantine style, constructed in the early 1930's. The churchgoers were either Japanese nationals or Russian emigrees who fled Russia in the 1920's after the communists seized power. A few members of the occupation forces also attended.

To answer the first question, my office conducted a study of the Japanese Orthodox Church with the following results:

19 Th

The Church was established in the latter half of the 18th Century by Russian Missionaries who came to Japan through Siberia, Kamchatka and the Kurile Islands. With the advent of Bolshevism in Russia, the Church severed its tie with Moscow.

In 1946, there were about 200 Orthodox religious communities with a membership of over 40,000 scattered throughout Japan from Hokkaido to the southern most islands. All the clergy were Japanese. The only cleric of Russian background, the head of the church, Archbishop Sergi, died under alleged mysterious circumstances a short time before the U. S. Army entered Japan. The church services and the chanting of the choir were in Japanese.

I contacted two members of the Church Consistory (administrative body). One spoke Russian, having attended a theological seminary in Moscow in 1914; the other spoke English. We carried on a tri-lingual conversation.

"Our church is in pretty bad shape," said the first Japanese. "We lost our bishop, the church is without funds and we need guidance and support in getting back on our feet."

The other added, "Mr. X, a well-to-do Russian business man told us that the Moscow Patriarch heard of our plight and is ready to send a bishop from Moscow to head our church and to assist us financially. We prepared a petition to the Patriarch asking his assistance, and gave it to Mr. X who told us he could get it to the Patriarch."

These people did not know that Mr. X was a leading local Soviet agent whose primary mission was to undermine and subvert the Russian community.

The first man added, "You can see that it was difficult to refuse the kind offer of Moscow. Again we will have a bishop to train and ordain our priests and, above all, we shall have financial support which we need badly."

I told these men that many changes have taken place in the world of Eastern Orthodoxy. They were very interested and very impressed.

The Japanese had no way of knowing that though religion was persecuted in the USSR, the Soviet Government, through the Patriarch of Moscow, was making every effort to "bring into the fold" the Orthodox churches outside of Russia. I knew this because it was my good fortune to assist my father, the late Metropolitan Theophilus, then the head of the Russian Orthodox Church of America, in his successful effort to defeat similar Soviet moves in the Western Hemisphere.

The picture became clear to me. The Soviet group, realizing the tremendous advantages the control of the church would give it, had contacted the church officials through Russian emigrees who were supporting Soviet interests. Moscow certainly had no interest in assisting the Japanese Orthodox Church. What was Moscow's interest? This was our answer:

Moscow wanted to gain control of the church and use it as a cover for operations in Japan. The two bishops, no doubt trained by and at best, subservient to the Party, if not actual members, accompanied by a "secretary," an MVD agent, will take over the Japanese Orthodox Church. Later, those Japanese priests who fall in line will retain their parishes, while those who oppose Moscow's schemes will be dismissed. Future candidates for the clergy will be sent to Moscow to "study." The later Russian priests will arrive to "administer to the spiritual needs and guidance" of the Russian parishioners. Thus, about 200 well-trained Moscow agents can be placed in parishes. What a ready-made network for Moscow!

In subsequent meetings with the church officials, I described in detail the status of the church in America, Moscow's efforts to gain control, the visits to New York by the Moscow delegation which, likewise, consisted of a bishop and a "secretary," and I also told them of Moscow's failure. This encouraged the Japanese. They asked if I thought Metropolitan Theophilus ~~will~~ would give them the needed assistance, and I assured them that he would.

"You see, my friends," I told them, "it is only logical that the American Orthodox Church should help the Japanese Orthodox Church just as other churches of America are assisting their sister churches of Japan, and just as the American people represented by the Occupation Forces are assisting Japan and the Japanese people in rebuilding the nation."

As a result of our discussion, the Japanese realized that by associating with Moscow, they ~~will~~ would give up their independence.

On Sunday, in the fall of 1946, representatives of all the parishes met and resolved to ask Metropolitan Theophilus for the needed assistance. An appeal was prepared to the Metropolitan and forwarded through normal postal channels. However, a copy of the request was furnished me and in turn forwarded by me to my father, with a full explanation of the situation and with an insistent request that he be prepared to act favorably in order to prevent the Soviets from getting this very important and vital foothold in Japan.

The Soviets had been making many persistent attempts in this direction. I was as persistent in my determination to prevent this.

My father needed no persuasion to convince him of the grave situation and of the need for immediate action. He was well aware of Moscow's methods. He replied, saying: ". . .A bishop will be sent upon receipt of official approval from the State Department. If no qualified volunteer will be found immediately, I shall come myself and remain until a bishop will be selected."

Having been assured of Metropolitan Theophilus' support, the Japanese Church submitted a request to GHQ. At this point, I was sure that all difficulties were over and only formal action remained.

The request and my recommendation were submitted through my chief that it be approved. Much to my dismay, the chief not only disapproved but criticized me for meddling in "non-military" matters. It was obvious that he did not see the picture. None of my arguments helped. I then decided to discuss the situation with a friend who was in the Diplomatic Section of GHQ. This young man had given considerable thought to the international situation and was very realistic in evaluating our position vis-a-vis the Soviets. He was quick to appreciate the situation. Finally and primarily through my friend's efforts, the developments were brought to the attention of the Chief of Staff, General Paul Mueller. It did not take General Mueller long to grasp the situation. He called me in and asked for a complete report.

Once General Mueller was fully aware of the situation, the matter was brought to the attention of General MacArthur for a decison. General MacArthur immediately dispatched a communication to the State Department, submitting the request of the Japanese Orthodox Church and urging that favorable reaction from Metropolitan Theophilus be obtained.

In November, word was received that Bishop Benjamin of Pittsburgh was selected for assignment to Japan. This news was greeted with great joy by the Japanese Orthodox community and preparations were immediately started to greet the new bishop. Bishop Benjamin arrived on January 6, 1947. The entire Orthodox community was in a festive mood and extensive preparations were made to greet the bishop when he officiated for the first time on January 7th. Just prior to the bishop's arrival, General Mueller told me that reports received in headquarters indicated possible disturbances during the services. It was reported that the pro-Soviet element may even attempt physical violence. General Mueller asked me if I thought I needed any help. I assured the General that I was confident of my ability to control the situation as long as I had his approval to take necessary measures. The General told me to go ahead. Included in the action taken by me was immediate contact of chaplains of the First Cavalry Division and other units stationed in and around Tokyo with a request that the Orthodox personnel among our troops be informed of the ceremonies and be encouraged to attend. At noon, January 7th, the Cathedral bells proclaimed a day of joy for the Japanese Orthodox community. The St. Nickolas Cathedral and its gardens were teeming with Japanese, Russians and Americans who had come to participate in the celebration. It was interesting to note the large number of U. S. Army personnel in attendance. The bishop arrived amid the great rejoicing of the parishioners and was escorted into the Church by the dignitaries of the Church. He conducted his first service in the splendor and dignity of the Orthodox ritual, supported by a well-trained choir which sang in Japanese some of the beautiful church melodies by Rachmaninoff, Archangelsky, Bartniansky and others. The festive occasion passed without

incident and thus the Japanese Orthodox Church was re-established, free from control by Moscow. On January 9th, I informed Derevyanko that General MacArthur was very appreciative of his interest in the Japanese Orthodox Church. However, since, at the request of the Japanese, a bishop had already arrived from the United States, there was no apparent need to consider further the Soviet request.

In describing the events to my father, particularly the arrival of the bishop and the first service in the Tokyo Cathedral, I concluded my letter by saying: "I do not remember when I have felt so elated as I did on the day Bishop Benjamin arrived, as I entered the portals of the House of God with a prayer in my heart and a blackjack in my pocket."

Thus once again I succeeded in checkmating Derevyanko.

During my service in Japan, I had frequent occasions to come in contact with General Derevyanko across a conference table and over a chessboard. It is a pleasure to say that with a very few exceptions, I was successful in checkmating him -- in line of duty as well as in chess.